

CHURCH OF GOD *Evangel*



Follow peace with all men, and holiness, without which no man shall see the Lord.

MAY 22, 1961



IN THIS ISSUE

They Have Never Been Born Again	Editorial	3
Seven Helps for Seven Classes of People	Robert L. Cox	4
Prayer	Charles A. Carpenter	5
Never Walk Alone	Lucille Walker	6
Staying on the Job	L. O. Vaught	7
A Red Letter Day	Miriam Noss	8
What About Nigeria? (Man and Missions)	Bob and Dorcas Headley	10
Religion Today		11
Sunday School in the 60's ..	Dr. Clate A. Risley	12
Testimonies		14
In Memoriam		15



Closing Exercises

NORTHWEST BIBLE COLLEGE
MINOT, NORTH DAKOTA

The week of May 21 will be an extremely busy one on the campus of Northwest Bible College. The Baccalaureate is scheduled to be conducted at 11:00 a.m. on May 21 in the college chapel. In addition to the final examinations which will be administered during the last portion of the week, the following schedule is being planned:

Tuesday	8:00 p.m.	Sacred Concert
Wednesday	8:00 p.m.	Special Declaration Contest
Thursday	2:30 p.m.	Alumni vs. N.B.C.
Thursday	7:00 p.m.	Alumni Banquet
Friday	8:00 p.m.	Graduation Exercises

Cover: Religious News Service

CHURCH OF GOD Evangel

Official Voice of the Church of God

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DECLARATION OF FAITH

WE BELIEVE

1. In the verbal inspiration of the Bible. 2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor. 4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins. 5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ. 6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost. 7. Holiness to be God's standard of living for His people. 8. In the baptism of the Holy Ghost subsequent to a clean heart. 9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost. 10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son and of the Holy Ghost. 11. Divine healing is provided for all in the atonement. 12. In the Lord's Supper and washing of the saints' feet. 13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years. 14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

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WHY MEN GO

BACK



Editorial

THEY HAVE NEVER BEEN BORN AGAIN

LAST WEEK WE INTRODUCED a study of the causes for modern-day backsliding. As I pointed out then, we are living in a day of more widespread spiritual defection than the church has ever known before. While it was foreseen in the Scriptures that this condition would exist, we still must try to discover the reasons men turn back and see if those reasons can be corrected. We cannot sit idly by and watch precious souls put their hands to the plow and then look back, making themselves unfit for the kingdom of God (Luke 9:62).

Personal observation in many places and under many circumstances leads me to believe that most of today's backsliding can be summed up in six great reasons. Regardless of what excuses the backslider or others may give for his going back into his old ways we will usually discover that one of these six reasons is the real cause for his defection. Certainly there are other reasons; but these are those I have personally found to be most prevalent.

WHY DO MEN GO BACK? The first reason is that many of them *have never really been born again*. Don't be shocked by this statement. It is the plain and simple truth. I fully believe that the great majority of those who are attached to the church for a while and then go back have never been genuinely born again.

There are those who have heard the gospel, and have given assent to it, but have never accepted it personally. They have given sanction without sanctification. They have found a certain fascination and attractiveness in the gospel without being able to apply it to their own day-by-day lives. They have known the beauty and the glory of Christ without really knowing the meaning and the mission of Christ. They have known the fact of Christ without knowing the reality of Christ.

If it is a hard thing to say that many among us have never really been born again, I am very sorry; but it is still the truth. Perhaps we have been to blame. It may be that in our eagerness we have hurried souls unfinished from our altars. Those who came seeking may have found relief for their consciences, exhilaration in spiritual fellowship, and a temporary strength in purpose. This for a while was sufficient to hold them. When the real test of time, temptation, and trouble came, however, they had neither the strength nor the purpose to stand. The

new birth had simply never been a reality in their hearts. They came close but never entered into the glories of the greatest experience of all the world.

I BELIEVE THAT THIS is particularly true in regard to many of our church young people who depart from us so readily. Many of them have been brought up in our Sunday Schools, have participated in our Y.P.E.'s, have sung in our choirs, and have listened to our preachers without ever personally being born again. Many of our young people are in the church through tradition and filial loyalty more than through individual choice and conviction.

The blame for much of this lies with us parents. It is a dangerous error to take it for granted that our children will have the same conviction and the same dedication to Christ that we had. When we older Christians came to the Lord there were tests we had to survive, persecutions to endure and troubles to bear. In order to stand for Christ at all we had to have a genuine, undoubted, binding experience with the Lord. The difficulty of the times bred strength and fiber into our souls. We were made stronger and surer and more consecrated because of the pressures we endured.

We make a mistake when we suppose that our children will automatically and easily have the conviction that was so hard for us to come by, and the experience we found necessary in order to stand at all.

We make a further mistake when we leave it up to the church to bring our children to conversion. The home, probably the family altar, is a much more appropriate place to lead our young ones to Christ. If we parents, sensitive as we are to every mood of our children, cannot lead them into the new birth in the secure and familiar surroundings of their own home, how can we expect the church to do it in the short time they are there?

If we neglect the spiritual development of our children while they are growing, why should we be so surprised when they depart from the Lord and the church as soon as they are out from under our control. Even as children they followed Christ because of tradition and loyalty to their parents, not because they were personally born again.

Naturally it cannot be said that all who go back were never born again, but it is certainly true of a great many of them. They only seemed to follow the Lord. They may even have thought they were fol-

lowing Him. There was no intentional hypocrisy in their lives; they simply never were brought into the deep and wonderful experience of being born again. They were concerned, but not saved; they were captivated by Christ, but never cleansed by Him; they followed by tradition or convenience, but not by conviction and experience.

SOMETHING GREAT AND wonderful happens when a person is born again. While it is possible for a born-again child of God to backslide, it certainly is not an easy thing to do. It is not easy because "he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17). The very expression "new birth" denotes that a great spiritual transformation takes place in the heart when it is fully surrendered to Christ. The old person becomes a new person, with a new outlook, a new na-

ture, a new heart. A person that is born again has something he can stand upon, a faith to live or die by, a strength for tough times ahead.

We need to make very sure that we lead to Christ all those who come to our churches, go to our altars, or are brought up in our homes. They must personally accept this spiritual experience. Teaching in the Sunday School, giving a Y.P.E. talk, singing in the choir, or working in the church is not enough; *all of us must be born again*. Because some have not been, I fully believe, is the greatest reason so many can so easily and so quickly go back from Christ and the church.

Charles W. Cowie

Seven Helps

for Seven Classes of People . . .

By Robert L. Cox

GOD SHALL JUDGE each one of us according to our works. Which class are you in?

Sinners—Romans 5:8

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

Backsliders—Proverbs 14:14

"The backslider in heart shall be filled with his own ways: and a good man shall be satisfied from himself."

The Lukewarm—Revelation 3:16

"So then because thou art lukewarm, . . . I will spue thee out of my mouth."

Doubters—Matthew 21:21

"Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done."

Hypocrites—Matthew 7:5

"Thou hypocrite, first cast out the beam out of thine own eye;

and then shalt thou see clearly to cast out the mote out of thy brother's eye."

The Self-righteous—Romans 10:3

"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

Christians—1 Peter 4:16

"Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."

Today we have these seven classes in the denominations of churches.

Which class are **You** in (read Ephesians 5:27)?

We Need To Enlarge Our Windows



P RAYER IS OF the greatest importance to everyone. It is fundamental to Christian life and growth. We are born spiritually through prayer. Without it, therefore, we cannot live or hope to survive spiritually, for prayer is the essence of spiritual living.

Montgomery expresses it:

Prayer is the contrite sinner's voice

Returning from his ways,

While angels in their songs rejoice

and cry: "Behold he prays."

Prayer is the Christian's vital breath,

The Christian's nature air,

His watchword at the gates of death;

He enters Heaven with prayer.

Carlyle expressed the importance of prayer. In a letter to a friend he said: "Prayer is and remains the nature and deepest impulse of the soul."

Jesus said: "Men ought always to pray and not to faint."

Which comes first, disobedience, unbelief or sin? When one neglects prayer, spiritual decline begins. Our Lord said, "Watch and pray . . ." Our souls must have communion with God if we are to keep watching. Prayerlessness causes loss of power, lack of fruit bearing, separation from the first love, discouragement, following self-will, not God's will.

One may say, "but I haven't stopped praying." No, I suppose we don't stop praying. Kneeling down as usual in the morning or evening, we do our "chore" of praying. But God would have us pray with fervent hearts—not offer a cold petition, but one aglow and afire, sincere with asking.

The greatest need of most of us regarding prayer is not the clearing up of logical problems, the language used, nor the amount of time given, but its efficient practice. Here is our greatest failure. We leave

PRAYER

By Charles A. Carpenter

Instructor, Lee College

"Pray without ceasing," 1 Thessalonians 5:17.

"For my love they are my adversaries: but I give myself unto prayer," Psalm 109:4.



prayer, "the fundamental instinct of the soul," "the Christian's vital breath," to operate in a spasmodic manner depending on our time and circumstance. The impulse divine we suppress or allow to operate with the dictates of the changing moment. Prayer cannot be called such if it is a hastily contrived expedient or a desperate measure, nor if it consists only of excellent phraseology. Prayer is, through Jesus Christ, a means of spiritual communion and fellowship with God, which every believer and child must use and learn to use continually, if he is to go forward with Him. Prayer is the only means to God's presence

and the means of His presence with us.

The psalmist said, "I give myself unto prayer" (Psalm 109:4). Here then is the answer to the prayer problem. Why do we so quickly and so frequently faint? Why, when life tests come upon us, do we so often fail? Why does temptation cease to be such and become the pitfall? Why does the adversity of life become the victor? The answer, not "simple," not "trite," but (given us) from the Word: "Ye have not because ye ask not—" We have not given ourselves to prayer. Someone has aptly remarked, "Let prayer be the key of the morning and the bolt of the evening." This must be the case for the individual and for the Church. The Church should live and move and have its being in prayer. The efficient practice of prayer alone can release the power which is so desperately needed in our day. *Let us aspire to reach the ear of God, and we will reach the hearts of men.*

Prayer practice is prerequisite to successful Christian living. "No man ever backslid from the life and power of Christianity who continued constant and fervent in prayer" (Adam Clarke).

Henry Martyn once said: "My present deadness I attribute to want of sufficient time and tranquillity for private devotion. Oh that I might be a man of prayer."

The hurried prayer is like the person who knocks on the door and then turns away before the door is opened. We do not wait upon God. The practice of prayer must be *persistent*. One must break from the rush of life and cause his soul to be still before God, and this continually. The sense of His holy presence is the most important element in prayer. How long has it been since you have felt Him near? How long since you were last filled with awe and an appreciation of Divine reality? Prayer practiced persistently is a must for the true spiritual life.

Too often prayer is thought of as a time when one can simply bring requests to the Lord, hand them to

Him and forget them. What we fail to realize is that prayer not only changes things but can also change the person.

The one who bows often before God is the one who will be made to stand before men. The man who weeps in Holy presence will see the lost weep before the altar. Jowett said, "Tearless hearts can never be the heralds of the Passion." Let it be added that a tearless heart results from the prayerless life. Oh that men might be persistent in prayer!—Prayer, not a mechanical exercise, but prayer related to our daily tasks and personal needs. Intercessory prayer for the lost. Believing prayer for the suffering.

The heart given to prayer will find the truth expressed by Jeremy Taylor who said, "Pray and you shall pray oftener."

You cannot estimate the power of prayer. The prince of preachers

said: "You may force your way through anything with the leverage of prayer" (Spurgeon). Again, it was Spurgeon who said, "It is extraordinary power for God, not talent, that wins the day. It is extraordinary spiritual unction, not extraordinary mental power, that we need." This extraordinary power comes through prayer. Divine power is the sole sufficiency, the soul sufficiency.

Martin Luther said: "Prayer will always be important because God has tied himself to it." If this be true, then prayer is as big as God. Prayer has as its surety the "exceeding great and precious promises" of His Word. After one truly prays, it becomes a question of God's ability.

Prayer can change the world, revolutionize the Church and transform the individual.

Dr. J. H. Jowett in speaking of

prayer said, "At either end there is a person; and a power passes from One to the other." The weak, tragically human, finite creature can draw from the resources of Omnipotence.

"The potency of prayer hath subdued the strength of fire; it hath bridled the rage of lions, hushed anarchy to rest, extinguished wars, appeased the elements, expelled demons burst the chains of death, expanded the gates of heaven, assuaged diseases, repelled fraud, rescued cities from destruction, stayed the sun in its course, and arrested the progress of the thunderbolt. Prayer is an all sufficient panoply, a treasure undiminished, a mine which is never exhausted, a sky unobscured by clouds, a heaven unruffled by the storm. It is the root, the fountain, the mother, of a thousand blessings" (Chrysostom).

LET US PRAY.

Never Walk Alone

By Lucille Walker

Instructor, Lee College

IN A RECENT SERMON at Lee College, the Reverend R. C. Muncy said the first time he heard this song was during the great Ohio Valley Flood of 1937. Because he was a minister, he had been asked to assist with the evacuation of flood victims. As a trainload of refugees left Cairo, Illinois, to go to safer grounds, an old colored man sang, "Precious Lord, take my hand, lead me on, let me stand. I am tired, I am weak, I am worn . . ."

Brother Muncy approached him and said, "I see you are happy; you can still sing."

The colored man replied: "Well Sir, as far as this world is concerned I don't have much to be happy about. When the rescue boat came for me, I was already standing knee-deep in water in my

*Precious Lord, take my hand, lead me on, let me stand.
I am tired, I am weak, I am worn;
Through the storm, through the night,
Lead me on to the light;
Take my hand, precious Lord, lead me home.*

house. I had a bundle of things in my arms that I wanted to keep, but the boatman said I could take nothing but myself. I threw the bundle into the house and got into the boat. Before we were out of sight I looked back and saw the house turn and wash away with all of my earthly possessions. But

I have in my heart something that floods can't wash away. The flood can't take away my Lord from me."

As Brother Muncy spoke of his picture associated with this song, I saw another picture. It was painted in the North Cleveland Church of God in 1958. North Cleveland was preparing for its annual missions convention. Signs and posters on the walls spoke of the need of the lost millions of this world. In the pews sat the leaders of the Church of God. Down front at the foot of the pulpit lay the body of Robert Cook, veteran missionary to India. A mellow mood captured every heart. It was a sacred time.

The quartet found it difficult to sing without weeping. Then Roosevelt Miller, one of the singers, said: "Brother Cook had a special song which he requested to be sung at his funeral. I want all of us to sing this song: 'Precious Lord, take my hand . . . I am tired, I am weak. . . . Lead me home.'"

Though our eyes were wet with tears, there could only be joy as we knew his song was fulfilled: God had led him home.

Never walk alone. Take His hand. Someday He'll lead you home.

Staying on the Job

By L. O. Vaught

Vice President, Northwest Bible College

And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, while I leave it, and come down to you? (Nehemiah 6:3).

THESE ARE THE WORDS OF Nehemiah to Sanballat when the walls of Jerusalem were being rebuilt. Nehemiah had a burden for the complete restoration of the city and had received a commission from Artaxerxes to begin this great task. But then, as now, no sooner was the work begun than Satan's representatives appeared.

Not every Christian is commissioned to rebuild the walls of Jerusalem, but every Christian has a commission. With this commission there comes a divine authority for the completion of the task. Let us note the instruments used by the enemy to persuade the man of God from his purpose.

The first was discouragement through negative suggestion. Nehemiah 4:3, "... Even that which they build, if a fox go up, he shall even break down their stone wall." How many Christians today find themselves facing this same challenge! Their work appears small and insignificant to the world, and they are constantly reminded of the fact.

But verse six says, "So built we the wall. . ."

Worldly contempt ought to make firm the resolution in the heart of every saint to complete the job. There is no task in the kingdom of God which is regarded as great by the worldling. But Nehemiah was not to be intimidated! He had decided already to build a wall—and build a wall he must. Woe unto the Christian who expects to find help and assistance from the enemies of God while doing His service!

But the servant of God was not to be foiled by this stock tool of the adversary; Sanballat had to choose another weapon. If Nehemiah would not stop the work, Sanballat thought to weaken his efforts through compromise. "Come, let us meet together in some one of the villages." But Nehemiah refused a meeting with him because he knew the danger of compromise.

How tragic is the memory of those who, being beguiled by Satan, called compromise a necessity and went into league with the deceitful workers of iniquity. Let our hearts respond to God's call and repel every overture from cold formality or from overzealous informality.

Nehemiah had also to reckon with slander. He was accused of wrong motives—wanting to be king (Nehemiah 6:8). Proper motive is a thing of the heart and soul. Because it is not always immediately apparent, it is sometimes honestly misunderstood. More

often than not, however, it is challenged by the devil because it takes so long to disprove the accusation. But the prophet of God knew his motive and his work. He knew that the work was so important that even this accusation could not cause him to cease in order to defend himself.

Too often the child of God, having escaped the first two pitfalls, finds himself so ensnared by a desire for self-justification that he has no time for actual accomplishment. "We are doing a great work and can not come down" could profitably be the slogan of every honest-hearted Christian. Whether it be discouragement, compromise, or self-justification, the Christian cannot afford the time to leave the good work and turn to lesser things.

It is not always easy to "stay on the job." God did not say it would be easy. But He did say it would be profitable. If heaven were gained and the work of God accomplished by good intentions, or by those who begin a task, there would be no need for workers today. "Well done thou good and faithful servant" was not spoken for the benefit of one man alone, but for all who find it in their hearts to do faithfully that which God has called them to do.

There are no unimportant jobs in God's economy.

The work Nehemiah was doing may not have been large, but it did mark the beginning of greater things. It became a symbol of hope to Israel. It was the opening chord in the song of restoration. There was more to the wall than met the eye; its completion was a signal to Satan that God's plan would be fulfilled and that the harp of Israel would be taken from the willow tree and again be heard in the house of God.

Who can tell but what the task assigned to us—that one which seems so small—may not be a symbol of hope to many who have despaired, the cry of many hearts beginning to be answered? It may be the foundation of that work which will exceed by far the expectation of the bulider. Let it not be said that we had not the vision nor the heart to complete the task. If there is any virtue in patience, then it is most precious in the servant of God who "keeps on keeping on" for Him.

So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days. And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God. (Nehemiah 6:15, 16).

*The first matron of
the Church of God
Orphanage is feted
with . . .*



Leonard Tomlin, Lillian Kinsey, J. H. Ingram

A RED LETTER DAY

By Miriam Noss

Alhambra, California



Lillian Kinsey

THE SOUTHERN California area had a "Red Letter Day" on December 11, 1960. It was the Sunday before Sister Lillian Kinsey's 90th birthday. Post cards had been sent all over the state telling of the birthday party that was to be held at the Sunny Side Board and Care Home in El Monte, California, where Sister Kinsey makes her home.

Birthday cards and gifts came in from all over the country, and forty-five of her friends gathered to pay tribute to our "First Lady" of the Church of God Orphanage.

Sister Kinsey has lived a rich, full life in the Lord. Born to Cap-

tain and Mrs. Leonard Tuttle in Baldwin, Kansas, she grew up in a devout Christian home.

Her first work in orphanage work was in 1905 in Eskridge, Kansas, in an orphanage called "Faith Home" sponsored by the Wesleyan Methodist. She was there until 1911, and at times she said the weight would be so heavy that she thought surely she would die. She tells of one such occasion when she was extremely ill, and her heart was distressed; she went to her room to seek the Lord. With her Bible she knelt to pray, and the Word opened to Philippians 2:27, Epaphroditus was "sick nigh unto death:

but God had mercy on him." And at that moment she felt the revitalizing fires of God's mercy overshadow her, and she knew victory had come through Jesus.

At the end of six years the head of this orphanage sent Sister Kinsey and five boys to Alabama to organize another orphanage. In this group was a young teen-ager named Ray Cox, now living with his wife and family in Pasadena, California. Sister Kinsey has often said if it had not been for this strong ambitious boy, the way would have been much harder.

The plans for this home in Alabama were never realized, but some

of the boys were old enough to help out on the farms; so Sister Kinsey kept them together for two years.

About this time the man who had sent her to Alabama was trying to organize an orphanage at Lookout Mountain, Alabama, and was calling for Sister Kinsey to come and help. In the cold snowy month of December, Sister Kinsey and her five boys loaded a few things into an open wagon, drawn by a team of mules, and started the long hard trip to Lookout Mountain. Sister Kinsey recalls how God went before them and made the way for them. Every evening they found a place to stop, often a new house built by unknown hands as far as this little group was concerned, but which supplied shelter for the long cold night.

After six days they arrived at their destination just ahead of a terrible blizzard.

It was in this place that Sister Kinsey and her wonderful daughter Laura first heard about the Pentecostal blessing and became acquainted with the Church of God. She and her daughter became charter members of a little church set in order back in the mountains of Alabama. She recalls how they prayed for an evangelist, and God sent a young man from Chattanooga with the fire of Pentecost burning in his soul. Fifty souls came to the Lord, and many were added to the church.

With God's wonderful blessings also came a few trials by Satan. This home on the mountain was destroyed by a fire one cold September day. Their clothes and most of the furniture were destroyed. There was very little that could be done to stop the raging fire after it had started. So Sister Kinsey, her children and all the people that had gathered, knelt in the light of this flaming inferno and prayed for the Lord's will to be done; for "the Lord had given, and the Lord had taken away, Blessed be the name of the Lord."

As they arose, the sound of a horse hurrying toward them was heard. God had answered prayer;

a young girl arrived with the message that Sister Kinsey and her family were invited to stay at one of her mother's vacant tourist houses. With a determined air this brave little trouper gathered their few belongings and was soon in the new home God had given.

During their stay here all the boys were placed into good Christian homes. Thus Sister Kinsey felt her work there was done and went back to Pell City, Alabama, with her daughter Laura and her adopted daughter Lillian; there they lived until 1920. It was in this year that they moved to Cleveland, Tennessee. At the General Assembly that year Sister Kinsey was appointed to serve as the first matron of the Church of God Orphanage. Her stories are numerous of God's miracles to heal and supply their needs during those days. She recalls one such miracle: one little girl three years old named Florance came to her asking for cookies one day, but there were no cookies and no means of obtaining them. So like all the other times when problems big or small came she and little Florance went to the Father who doeth all things well.

In a short time there was a knock at the door; a girl on her way to Bible School had stopped off to leave a box of cookies she had bought on the train for her lunch. Sister Kinsey graciously thanked the young lady and hurried to tell Florance that God had sent her cookies.

Sister Kinsey served as matron of the orphanage until 1926. But all through her life she has continued to serve the Lord and the Church well. Now on her 90th birthday, her testimony is that she is eagerly awaiting her call to go home. She has a wonderful home there in El Monte, California, with Sister Branson who is a Full Gospel believer and tenderly cares for fourteen little ladies like Sister Kinsey. One of the ladies said she would never stop being amazed at the efficiency of Sister Branson in operating this home. But Sister Kinsey says that she is getting a little homesick to see Jesus and she will be satisfied only when she awakens in the presence of her Redeemer.

At her birthday party her voice was strong and her smile radiant as she lifted her frail hands toward heaven and praised the Lord for all His tender mercies.



MAN AND MISSIONS

AFTER 20 MONTHS without a break we have decided that we must rest a few days if we are to be effective for the remainder of our term, so when you receive this letter we will be up on a plateau in Northern Nigeria for a few days of rest. The Missions Board recommends that all missionaries take two weeks of rest each year, but it is terribly hard to get away and there really is not time for rest.

God has been especially good to us in keeping us well and we are grateful, but we have to be realistic enough to admit that this low tropical climate does take a lot out of us. We are only four degrees north of the Equator and are in the most humid part of Nigeria. Even in the dry season which lasts for three or four months, the percentage of humidity is very high. We try to get a few minutes of rest in the middle of the day (doctors recommend two hours) but even the few minutes is very often impossible. We are usually interrupted a half dozen times if we try to relax for 30 minutes!

But that is only a sideline. The important thing is that we are eager to fulfill the plans that we have outlined and we want you to be praying. We will be clicking to a heavy schedule. Packing a few cans of beans, along with a little kerosene pressure stove, camp cots, mosquito nets, flannelgraph material and all the other necessities, we will be off for the two-week stays in the villages where we have churches. Of course we will be back here for a few days between each two-week tour for the necessary office work and for frequent ministers' meetings and Bible conferences, but we will spend much of the time in mud huts.

We will be trying to help the people better organize their Sunday Schools; we will hold Bible classes for both pastors and members, children's services, women's meetings and evangelistic services. The missionary here must keep a constant vigil. Heathenistic practices

WHAT ABOUT NIGERIA?

Missionaries Bob and Dorcas Headley



creep in quickly. We never before fully understood what the writer of Hebrews meant when he advised the Hebrews to obey them that had rule over them in the Lord "for," he said, "they watch for your souls."

Even the most sincere souls who are ignorant really of God's Word can be easily deceived by the ones who are not sincere. Only a very small percentage, not more than 10 per cent, of the people over 20 years of age can read, and most of these are men. The people need to be established in truth and we feel that these visits will be the most effective means of reaching them right now. We are sure that you know what your share of the load will be and we will be depending on you.

REJOICE WITH us! We have arranged to cooperate with the S. I. M. in printing Africanized visual aids in the Efik language, and this will be a great boon to our Sunday School work. We have asked you again and again to pray for the work of the Sunday School, and this is part of our answer. Keep praying. We still need concerned and qualified teachers.

Also, we have found a good source of Efik tracts and we hope to have more translated and printed. Literature in the vernacular is an immediate and press-

ing need. There was a time when most of the bookshops were operated by missions, but not any more. Bookshops of all kinds are springing up in every village and town. Communistic literature is pouring into this country in abundance. The people have an insatiable craving for something—just anything—to read, and they are not very discriminating in their choice. Can the Church afford to sit idly by while the Communists fill African bookshops, and in turn fill the minds and hearts of the people with Communistic philosophy?

One of the things that bothers us most about our work here is the fact that numerically the Church does not seem to grow. Now we are not just number conscious, but we long to see a real revival of Holy Spirit conviction. How we yearn to see souls truly born again. We could count on our fingers the number whose lives we have actually seen transformed by the Spirit. But those who are holding on in these days of struggle are being spiritually strengthened in the struggle. Continue to pray for the Christians themselves to maintain a staunch spiritual testimony in their everyday lives. It seems hard for them to really stand firm in the face of sin. So we covet your most earnest prayers.

Protestant Spokesmen Challenge Catholic Stand on School Aid

WASHINGTON, D. C. (EP)—Representatives of two major Protestant inter-church groups have challenged the Catholic program of insistence on federal aid to parochial schools.

Dr. James De Forest Murch, distinguished editor and spokesman for the National Association of Evangelicals, told the Senate Education Subcommittee that the Catholic hierarchy has taken an "unwise and unAmerican" stand in declaring it will oppose federal aid for public schools unless aid is forthcoming for private schools, too.

The Rev. Gerald E. Knoff, representing the National Council of Churches, declared that federal aid to parochial schools "could easily lead additional religious or other groups to undertake full-scale parochial or private education with reliance on public tax support." He told the subcommittee that Catholic insistence on federal aid to parochial schools presented the "grim possibility" that American education might split along religious lines.

This would lead, he said, to the undermining of public schools and "a cultural schism would develop which would tend to impair our democracy."

Another speaker, the Rev. Dr. Robert E. Van Deusen, representing the National Lutheran Council, charged that government loans to parochial schools would be "clearly a form of tax support" and therefore contrary to the constitutional position of separation of church and state.

Peale: No More Political Comments

ST. PAUL, Minn. (EP)—"I am through with commenting on anything at all political," said Dr. Norman Vincent Peale here. "For the rest of my life, I'm going to preach the gospel."

Dr. Peale, distinguished author and pastor of Marble Collegiate (Reformed) Church in New York City, aroused controversy in the 1960 Presidential campaign by his participation in a conference of Protestant ministers discussing principles of Church-State separation and the questions involved in electing a Roman Catholic president.

I "wandered like a babe in the woods" into the meeting, Dr. Peale says now; and he adds, "I didn't have enough sense to leave."



Two Churches for Cuba?

MIAMI, Fla. (MNS)—The goal of Castro's Cuba is the establishment of two national churches (one Roman Catholic and the other Protestant), according to refugees interviewed by Religious Editor Adon Taft of the *Miami Herald*.

"Severing the Cuban Catholic Church from its ties with Rome and setting up a Cuban 'Pope,' with Communist leanings," says Taft, "appears to be the first aim of the present government."

He also reported that harassment of Protestant churches has begun (this has not been confirmed by MNS) and "half a dozen clergymen are being groomed to become the 'hierarchy' of the national

Protestant church, with one of them slated to become boss of the church with cabinet rank."

Atheists Organize in North Korea

SEOUL, So. Korea (EP) — According to news via the Hanoi Radio, a Society for the Dissemination of Scientific Knowledge—counterpart of a similar atheistic organization in the Soviet Union—has been established in Communist North Korea.

The radio report said branches of the society are to be formed in "every factory, office, school, and village," with the support of the Red government.

350th Anniversary of the King James Version

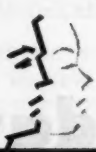


Portrayed here is the historic Hampton Court Conference in 1604 at which bishops of the Church of England and Puritan leaders mapped plans for a new translation of the Bible into English. Completed in 1611, the Authorized Version, more popularly known as the King James Version, has long been

endeared to millions because of its literary beauty. Bible societies and churches around the world are marking its 350th anniversary this year. This scene is from an American Bible Society film entitled "How Our Bible Came to Us."

—Religious News Service Photo

75



SUNDAY SCHOOL

AND YOUTH

National Sunday School and Youth Department, Cecil B. Knight, Director

Sunday School in the 60's

By Dr. Clate A. Risley

WHAT IS THE greatest problem that faces those of us interested in Sunday School during the significant sixties?

The greatest problem we face is to get people at every level to realize the place, the importance and the potential in the Sunday School to accomplish the task of evangelism and Christian education in today's world.

Broadly speaking, the church has, for the most part, "put up with" the Sunday School. The Department of Christian Education in the best of our Christian schools today must "fight" for its very existence. Pastors, nationwide, have

delegated Sunday School to tenth on their list of important things. Is it any wonder the average church member has not placed any great significance to Sunday School? Is it any wonder most teen-agers feel that Sunday School is basically for "kids"?

All this in the face of the fact that no institution has done so much for so many with so little.

All this in the face of the fact that more people are brought into the church through the Sunday School than by any other agency.

All this in the face of the fact that the Sunday School has the organizational structure to evangelize the community and, having

reached some, to teach them the Bible, the Word of God, that changes lives.

People who are continually admonished to serve the Lord, yet never shown or taught how, become frustrated. Sooner or later this frustration turns into indifference.

Most Christians in their early years are interested, enthusiastic, willing to work and eager to be taught. Ten years later it is a different story. Who has failed? The convert? You say, certainly not. The church? At least in part. But why? The big answer is *leadership*. The church will be molded and guided by its leaders. The pastor is the key leader in the local church.

Then can we ask, is it the pastor's fault? Not altogether. Where did he get his ideas, his training?

We go back to the colleges and seminaries that are too often manned by men who live in an ivory tower.

The curriculum has been planned by men who too often have never pastored a church.

Do you see how a few key people in strategic spots determine what happens to millions of people?

What happens in the church—perhaps your church—in the next ten significant years will be decisive. But what takes place in the Sunday School will determine more than anything else what is going to happen in the church.



Pray that God will heal me of a nervous condition, also that my husband will be saved.
—A friend in Christ
Marion, Ark.

Pray for a sister to be healed. She is nervous.
—Mrs. F. T. Layell
P. O. Box 1435
Tryon, N. C.

Pray for our church. Also, please pray for my son who is in trouble, and pray that he and his wife, and my daughter and her husband will receive the Holy Ghost.
—A sister in Christ

Pray for an urgent request. I am in a hospital in Louisa, Kentucky, and I am losing blood. So far the doctors are unable to determine the cause. Please pray that God will undertake for me.
—Mrs. May Milum
Box 104, Ft. Gay, W. Va.

Pray for the healing of my daughter. Also pray that the Lord will heal my eyes and a skin cancer on my face.
—Sister G. W. Chandler
Rt. 1, Trion, Ga.

Pray that the Lord will heal my body.
—A friend in Christ

Pray for my healing. All symptoms show that I have cancer of the throat. Please pray.
—Grace Grant

Pray for the healing of Mrs. Via O'Guinn of Toledo, Ohio, and that her loved ones will be saved.
—A friend

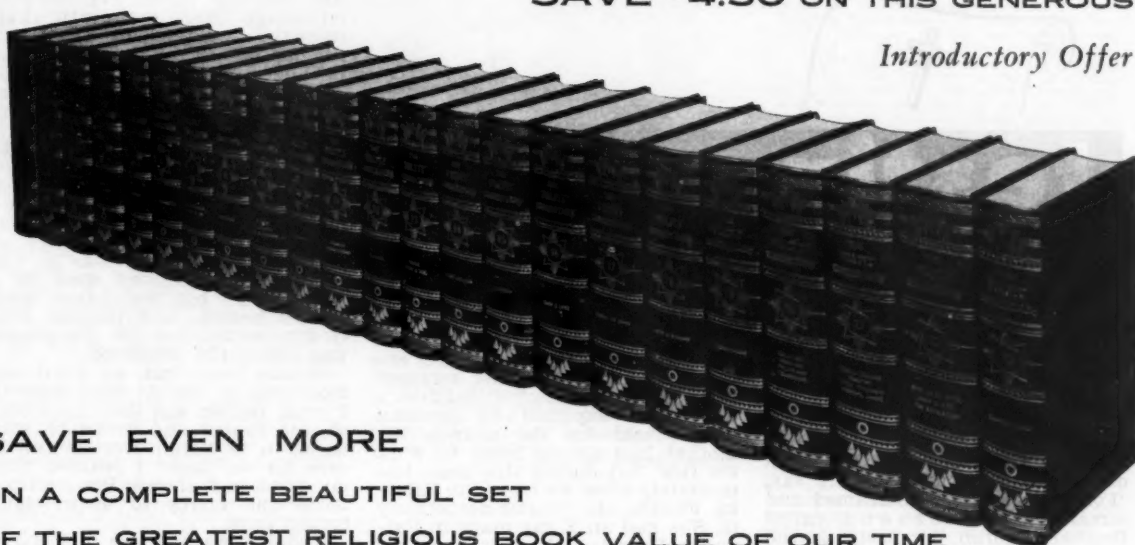
Pray for my husband that he will be saved and that God will heal him of high blood pressure and stomach trouble. Also pray for a special request.
—Mrs. Clyde Norman
Rt. 1, Box 59
Blounts Creek, N. C.

Pray earnestly that my husband, Rev. Paul Ross, minister of the Church of God and pastor of the church at East Lynn, Wayne, West Virginia, will be healed of very serious heart trouble.
—Mrs. Paul Ross
Wayne, W. Va.

Pray for my daughter for there is a very urgent need.
—A sister in Christ

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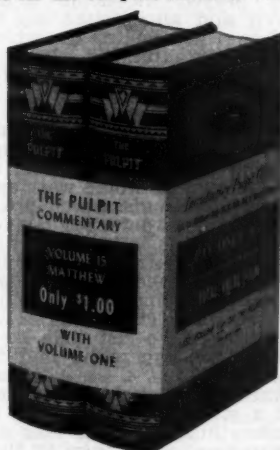
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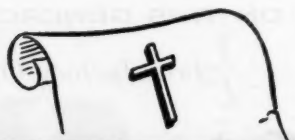
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testimonies

Lord Helps During Trying Time

JESUP, Ga.—I had an almost complete nervous breakdown a few years ago, which also affected me spiritually. I thought the Lord had withdrawn His power in the form of a dove. I could hear it say, "Forever too late." I screamed and screamed. My husband called Brother Cothran, our pastor at the time, and he and my husband prayed for me. The Holy Ghost witnessed, but I had let the devil blind me so that I could not believe. Everyone who knew about it prayed for me. I belong to the Jesup Church of God. Other denominations were also praying for me. This condition lasted many months.

I went to church one night during a revival. I went to the altar and began to pray for the Lord to save me, restore me, for I just wanted to feel right and normal again in the Lord. I really got a good blessing. By the time I got to the back of the church I was doubting again. I sat down and began to cry. The evangelist came to me and wanted to know what was wrong. He talked to me for a long time and told me to accept the fact that I was saved, sanctified, and seeking the Holy Ghost. I did just that and before long I was speaking in tongues again. I love the Lord. He means everything to me. Without Him I could not go on.

Please pray for me and for my unsaved loved ones.

—Mrs. Guyton Beasley

"When God Was Most Real to Me"

As I look back upon my childhood days, I recognize what a great factor God has been in my spiritual development. I think of the time that I was saved. Although I was only eight years old, this experience proved genuine to me. Also, before me appears the scene of my family when my mother was ill and not expected to live.

I shall never forget those sad

and anxious days which we endured during my eleventh summer. My mother, being a minister's wife, was expected to perform many tasks for the church. My mother had always loved to work for God, but during this time, immediately after we moved to Palatka, Florida, she became desperately ill. She had an X ray made in Valdosta, Georgia, which is near my father's home. The X ray showed that she had a scar, caused by ulcers, at the lower opening of her stomach. This scar made food passage impossible.

Upon deciding to have an operation, my mother entered the hospital in Valdosta. While performing this operation the doctors found that she also had gallstones.

During the days following the operation, Mother became steadily worse. The doctors finally told my father that there was no hope for

her, but my father continued to encourage them that with God's help she would regain her health. All our doctor could say was that he hoped so.

One Sunday after visiting my mother, we children returned home with my aunt. While we desperately waited, in hopes of hearing news that my mother's condition was improving, my aunt and I knelt and prayed, asking God to heal my mother. We continued to pray until we felt the assurance of Mother's recovery. It was at this time that my mother died for a short while, but my father knelt at her bedside and pleaded with God to return her life. His prayer was mercifully answered.

It was then that my Lord was most real to me. At that time all I could realize was that my mother was healed and would be with us again to watch over us and to care for us. Later I realized that my Lord had shown His omnipotence and mercy to us in those trying days.

I shall always praise and thank the Lord for caring enough for us to give us back our dear mother.

—Alpha Grace Deas,
student at Lee College

— — —

Gives Thanks for Healing

AUSTINVILLE, Va.—I promised the Lord if He would heal me I would send my testimony to the *Evangelist*. I praise God for His healing power.

—Mrs. Earl Parnell

ABLE TO WALK AGAIN

WYANDOTTE, Mich.—I would like to give a little testimony for God. He has been wonderful to my husband and me in sanctifying and filling us with the sweet Holy Ghost. I also praise God for how He helped us both last year. I thank God for giving me patience when in myself I would have been very impatient.

Last April 13, 1960, my husband was driving a loading machine at his work and a train hit it and turned it over and dragged him 45 or 50 feet. The muscle was pulled out of his leg at the knee cap. They operated and did what they could to it. When I talked to the doctor he said for me to prepare to live with a cripple the rest of my life, but not to tell my husband because it would discourage him.

I told the people at our church which is in Wyandotte, to pray for us both. They did. Also our pastor, Rev. E. E. Winters, prayed. We would like to praise God for such wonderful people and such a won-

derful minister and his family. They prayed at home and at church and also visited my husband in the hospital for which I am very thankful.

The fifth night my husband was in the hospital, he said he felt God move on his leg between 7:15 and 7:30 that night, which was Sunday night. Our church was praying at the same time. He said from that time he knew he would walk again. The doctors would never promise him anything definite; all they would say was "we'll wait and see."

Today he can walk as well as if not better than I. The doctor says he is doing better than he ever expected. The doctor showed my husband, the last time he was at his office, where he had been planning to put a steel plate in his knee cap. Praise God he doesn't need a steel plate. We praise God for everything that has ever come our way because we know all things work together for good to those who love God.

—Mrs. Robert Brooks



in memoriam

RICHARDSON

Miss Maxine Richardson, 36, of Harlan, Kentucky, passed away in the Harlan Memorial Hospital, October 6, 1960, following an illness of several months. She was employed as executive secretary of Harlan County Schools for 18 years.

Sister Maxine was saved at an early age of 12 years and became a member of the Clover Street Church of God, Harlan, Kentucky. She served the church as clerk and taught the young people's class in Sunday School for several years. In addition to other church duties, she served as pianist and sang in a trio with her brothers.

Survivors include her mother, Mrs. W. M. Richardson, and seven brothers: Udel, Ray, William, John, James, Silas and Paul.

She is greatly missed by our church and her many, many friends. Heaven has gained a soul and the church has lost the earthly presence of a faithful member.

Services were held at the Clover Street Church of God by her pastor, Rev. Clement Peters, and her former pastor, Rev. Jeffery Simpson. Interment was in the Resthaven Cemetery.

—Clement Peters, pastor

WRIGHT

Sister Bettie Elizabeth Watson Wright, age 81, departed this life to be with the Lord on February 24, 1961. She was a precious mother of the Stonefield Church of God, Holcomb, Mississippi, where the funeral services were held. Rev. H. L. Evans officiated. Her body was laid to rest in the Stonefield Cemetery. Surviving are two sons, Travis G. and L. E.; five daughters, Ruth Hamby, Julia Shannon, Maybell Staten, Georgia Caffey and Inez Jennings; 19 grandchildren and 22 great-grandchildren.

She had been a member of the Stonefield Church of God for more than 40 years. Sister Wright was loved by all who knew her and will be missed very much. She was very faithful to the Lord and her church. We feel that our loss here on earth is heaven's gain.

—H. L. Evans, pastor

OGLE

The Church of God lost a great soldier when Rev. Raymond Ogle departed this life on February 2, 1961, at Fresno, California. Brother Ogle had been a member and minister in the Church for 31 years. Until his retirement three years ago, due to a heart condition, Brother Ogle had been very active as a minister. He had held pastorates in the states of California, Tennessee, West Virginia, Texas, Missouri and Arizona. Several of the larger churches in California were organized under his leadership. He also served the Church as district overseer and member of the West Bible College Board.

Even though he was handicapped physically, Brother Ogle continued to serve the Lord and work in the church. He was an active Sunday School teacher and member of the pastor's council of the Church of God Temple at the time of his death. Although this servant of the Lord has gone

to his reward, his life, lived for Christ, continues to bear spiritual fruit.

The funeral service was a testimony of the impact of his life and ministry. A number of ministers were present in the large audience who came to pay last respects. His pastor, Rev. Robert Fisher, conducted the service. He was assisted by Rev. J. H. Walker, Sr., Superintendent of West Coast Bible College.

Brother Ogle is survived by his wife, seven children, and eleven grandchildren. One of his sons is pastoring at Jal, New Mexico, and another is training at West Coast Bible College.

—Robert E. Fisher, pastor

SMITH

Mr. Bethel L. Smith departed this life on Saturday, March 11, 1961, at 5 p.m. He was a faithful member of the Church of God at Bowling Green, Florida, for 29 years and will be greatly missed by his pastor and congregation.

The loss of this great man of God is evident to all who were associated with him. He was a gracious husband and an honorable father to his children. He was an influential member of his church and an outstanding member of his community, but our loss will be gain in the paradise of God. He will be missed by all who knew him, especially by the members of his wonderful family.

—J. Frank Grimsley, pastor

TIDAY

At 6:00 a.m. on Saturday, February 18, 1961, Rev. James Calvin Tiday, 35, passed away at the Davis Hospital, Statesville, North Carolina. He had rheumatic fever when he was 18, which weakened his heart. During the last couple of months he had become quite ill with bronchitis, complicating his heart trouble. He was placed in the hospital on February 12 and remained there until his death. During his last few days his intense coughing weakened his body. This coughing apparently caused a heart attack which brought on his death.

Brother Tiday was born at Manns Choice, Pennsylvania, June 20, 1925, son of Elmer and Mary Herline Tiday. On October 14, 1945, he married Annie Mae Boger, who survives with their four children: Harvey Richard, Sheila Jean, Elizabeth Ann, and Mary Lou. Also surviving are his mother, Mrs. Mary Tiday; two brothers, Russell and Elmer Tiday, Jr., of Reading, Pennsylvania; two sisters, Mrs. Anna Wenick of Manns

Choice, Pennsylvania, and Mrs. Mary Jane Hodges of Reading, Pennsylvania.

Brother Tiday had not been in full-time ministry because of his health and was employed at Beaunit Mills, in Statesville, North Carolina, at the time of his death. The Statesville Church of God is already missing his presence and spiritual strength.

The funeral was held at the Statesville Church of God with his pastor, Rev. Harold L. Chesser, officiating, assisted by Rev. E. J. Crider. The body was shipped to Manns Choice, Pennsylvania, where final rites were held and were conducted by Rev. Cecil Truesdale.

—Harold L. Chesser, pastor

FRITCHETT

On Saturday, March 18, 1961, Charles L. Fritchett, a licensed minister and faithful member of the Roswell, Georgia, Church of God, departed this life to be with the Lord. Charles' passing came a few hours after he was injured in an accident.

This young man, though only 27 years of age, was one of the most loved and respected members of his church and community. To know him was to love and appreciate him. He had a ready smile for everyone. Truly, he gave himself to the Lord's work, and no task for the Master was too great.

Charles attended Lee College for two years and later attended the University of Georgia for one year. He was serving as assistant to his pastor, preparing himself for the time he could enter into a pastorate of his own.

The Roswell Church, the community, friends and loved ones will miss the physical presence of this devoted life; however, his influence and the memory of his consecrated life will never die. We await the great resurrection morning when we can be united again.

He is survived by his wife, Lucy; three sons, Timothy, age 8, Keith, age 4, David, age 2; his father and mother; several brothers and sisters and a host of other relatives and friends.

Funeral services were conducted at the Roswell Church of God by the Reverend E. L. Robbins. Interment was in Mt. Pisgah Cemetery, located at Newtown Community near Roswell.

—Reporter

MOSES

On January 31, 1961, Sister Bertha Moses, 67, charter member of the Riceville, Tennessee, Church of God, passed away.

Survivors include her husband, J. J. Moses; three sons, Willard and Grover Breedlove, Etowah, Tennessee; and Pearl Breedlove, Cleveland, Tennessee; three daughters, Mrs. Ralph Tohmson, Athens, Tennessee; Miss Alice Breedlove, Etowah, Tennessee; and Mrs. E. L. Dorsey, Abilene, Texas; one sister, Mrs. Lillie Martin, Madisonville, Tennessee; one brother, Ollie Akins, Sweetwater, Tennessee; 13 grandchildren; and five great-grandchildren.

Funeral services were conducted at the Riceville Church of God with the Rev. Fred H. Whisman officiating. Burial was in the Riceville Cemetery.

The influence of this devout Christian and godly mother will be greatly missed. The ever-present desire of Sister Moses was to be at worship in the church she loved so dearly.

—Fred H. Whisman, pastor

LOCAL EVANGELISM SCHEDULE

Place	Church	Date	Evangelist	Pastor
Mt. Vernon, Ill.	(Fairgrounds)	May 24	Amanda Miller	Amos Ledford
Knoxville, Tenn.	Burlington	May 28- June 11	Frances O. Waggoner	Jackie G. Bridges
Snowd Branch, N. C.	(Eastern N. C. June 11-25 Campground)		J. R. Easom	E. H. Babb

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